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S E R M O N

Preach'd in the Church

O F

Kilcollum, on the fifth of *June*, 1748.

In Vindication of the Religious Worship due
to our GLORIOUS REDEEMER, The LORD

J E S U S C H R I S T.

B Y

The Reverend *SAMUEL HENRY*,
Rector of GAULSKILL, in the Diocess
of OSSORY.

Plalm, 45. 11.

He is Thy Lord and Worship Thou Him.

W A T E R F O R D:

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any part of the Kingdom.

A

FERMON

rench'd in the Church

OF

the House, on the 14th of June, 1748.
in View of one of the Religious World in due
to our Glorious Redeemer, THE LORD

YESUS CHRIST.



The Reverend SAMUEL HENRY,
Rector of St. Andrew's, in the Parish
of St. Andrew.

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SERMON.

istle to the Hebrews, Chap. A. v. 6.
*And he saith, Let all the Angels of
 God Worship Him.*



GRAT was the goodness of
 God to the Fathers of old, in
 having revealed to them, by
 his Servants the Prophets, the
 Way he had Devised for fallen
 Man's Salvation from Sin and
 Misery: But the Gospel Reve-
 lation made to the World in later Ages, far ex-
 cels the former, and deserves our highest esteem
 and utmost regard; because it is the Word of
 God, spoken to Us by his Son, the Heir of all
 things. v. 1. 2.
 Him, God the Father was pleased to send down
 from Heaven, providing him with an human
 nature, Pure and Spotless, that he might dwell
 on Earth for a Season, "there shewing forth his
 Glory as the only begotten of the Father, full
 of Grace and Truth. *John. 1. 14.*"

"He is the Brightness of his Father's Glory,

“ and the express Image of his Person, and as the
 “ Worlds were made by Him, so they are al
 “ Upheld by the Word of his Power, v. 3. ”

The Noble design of his coming to the Earth
 Was, to Save us from our Sins. *Mat. 1. 2.*
 To Expiate our Guilt. *1. John, 2. 2.* To
 put away Sin, by the Sacrifice of Himself. *Heb.*
9. 26. And to shew us clearly, the True way
 to Happiness by his Doctrine and Example. *1.*
Tim. 1. 10. And when he had done all this, He
 Ascended up to Heaven to take Possession of
 that Glory that belong'd to Him. “ He sat down
 “ at the right Hand of the Majesty on High
 “ *Heb. 1. 3.*

The Holy Angels above are Placed in very
 great Dignity, being Ministers of State, to wait
 on the Throne of God, v. 7.

But the Dignity of Christ our Redeemer far
 Surpasseth the Glory of the Whole Angelical
 Host. God has own'd Him to be his Son, be-
 gotten of Him by an Eternal, ineffable Generation.
op. v. 5. He has own'd Him to be God,
 justly entitled to an everlasting Sceptre, to which
 all Creatures should submit and Obey, “ for in
 “ the beginning He laid the Foundations of the
 “ Earth; and the Heavens are the Works of
 “ his hands. v. 10. ” And Angels themselves are
 Subjected to Him, as his Servants, whom God
 has Commanded to Worship Him. “ And He
 “ Saith, Let all the Angels of God, Worship
 “ Him. v. 6.

O how

How Adorable and Precious ought Blessed
 us therefore to be in the Esteem of the
 Christian World! And how should it fill us with
 surprizing concern and Resentment, to know
 any do Harbour in their Minds, a Dimini-
 shed Opinion of the *Son of God*; notwithstand-
 the bright Manifestation that has been
 made by the Gospel of his Divine beauty and
 Perfections!

But thus it falls out according to sure Word
 Prophecy, "There shall be false Teachers a-
 mong you, who privily shall bring in Dam-
 nable Heresies, even Denying the Lord that
 bought them, 2. Pet. 2. 1. Jude, 4." Such
 they, that Vent the *Arian* and *Socinian* Te-
 nents, rejecting the belief of Christ's eternal God-
 head and Divine Essence, and allowing him to
 have another Nature than that of *Man*.

Of these there be too many in the Age and
 Generations, in which we Live; and such Act most
 disagreeable to their own Tender, in allowing to
 Christ some Sort of Religious Worship, while
 they deny to Him the True and Eternal God-
 head: For none other is a worthy Object of Re-
 ligious Worship but God himself.

I shall Therefore,

First, Endeavour by several Arguments to E-
 stablish that *Christ Jesus*, our glorious Redeemer,
 is a most proper Object of Religious Worship:
 And *Secondly*, Thence prove and conclude him
 to be True and Eternal God: Contrary to the
Socinian Teachers.

A serious

A Serious Reader and Believer of the Holy Scriptures (wherein his Godhead and Divine perfections are plainly and often asserted) may think, that our going about to prove Christ a proper Object of Worship, is like one bringing out Candles in a bright Day to shew there is a Sun in the Firmament (a needless Task) but so it is, that Men of corrupt Minds, unwilling to believe the Truth, Seek by their false glosses to Obscure plain Evidence to themselves and others, that the Vindication of this Truth becomes Necessary.

I proceed therefore to my arguments for proof that Christ is a proper Object of Religious Worship. And,

The first I find in the Words of my Text,

“ Let all the Angels of God Worship Him.”

This is God’s express command, not a bare permission for the Angels to worship Christ, but an authoritative Charge from the Almighty requiring them to do it. *Jehovah*, who will not give His Glory to another, Commands them. The word is in the Imperative Mood.

And here it is to be Observed, that all of them are included in the charge and not one of them Exempted from Worshipping Christ.

“ Let all Worship Him.” Angels and Archangels; Seraphims and Cherubims; Thrones and Dominions; Principalities and Powers; or by what other Order or Name-soever they be Dignified, they are all to Testify their Dependence on, and Subjection to, *Christ the Son of God*, by Adoring Him.

And to this charge they most readily Submit. John, the Divine in his Book, Rev. 6th, and 7th. Chapters, tells us, " that he heard many Angels (whose Number was ten Thousand times ten Thousands, and Thousands of Thousands) saying with a loud Voice, worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing--- And I heard every Creature in Heaven, saying, Blessing and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever and ever."

Here, ye may Observe, the whole Heavenly Host, give the same Religious Worship to the Son (who is called the Lamb) that they give to the Father.

The holy Angels waited on Christ at his Incarnation and Birth, at his Death and Resurrection, at his Ascension up to Heaven: And they will wait on Him, as his Servants, at his coming to the final Judgment.

He is their Lord as well as Ours; for "by Him were all things Created, that are in Heaven and that are in Earth, Visible and Invisible, whether they be Thrones or Dominions, or Principalities, or Powers; they were all Created by Him, and for Him, and by Him all things consist." Col. 1. 16.

Therefore all Creatures are obliged to Exort themselves to his Glory.

Now

Now if God Almighty has commanded his holy Angels to Worship Christ and the Worship him accordingly: Then, is *Jesus Christ* a proper Object of Worship.

But so it is, that God has commanded all his holy Angels to Worship Him, and they Worship him accordingly.

Therefore *Jesus Christ* is a proper Object of Worship.—Thus ends my first Argument.

My Second Argument, to prove Christ a proper Object of Worship, is taken from the pious Practice of the Saints in Scripture, justify'd by the Authority of God

The wise Men from the East, (to whom God in an extraordinary Manner had Revealed the Birth of Jesus, the promised *Messiah*, in whom all Nations were to be Blessed, Gen. 22. 18.) came by Divine instigation, and by an extraordinary Star Directing them, to *Bethlehem*, even to the very House, where the young Child was, and when they saw Him, it is told us, that they fell down and *Worshipped Him*. *Matth. 2. 11.*

When Christ, after his Resurrection, led up his Apostles, as far as to *Bethany* (some Distance from *Jerusalem*) "He lift up his Hands and
" Blessed them. And while he Blessed them
" he was parted from them, and carried up into
" to Heaven. And they *Worshipped Him*; and
" returned to *Jerusalem* with great Joy. *Luke 24. 50, 51, 52.*" Herein they did what was most proper for them to do.

Saint Paul ascribed, Glory to Him for ever
and ever, with an *Amen*. *Heb.* 13. 21.

Saint Peter did the same in the conclusion of
his Second Epistle, Saying, "Grow in Grace and
in the knowledge of our Lord and Saviour
Jesus Christ: To him be Glory both now and
for ever, *Amen*." And the Apostle *Jude* con-
cluded his Epistle with the like Doxology, and St.
Paul prays to Christ Expressly, 2. *Thess.* 2. 16. 17.
Saying, the Lord *Jesus Christ* himself comfort
our hearts. Saint John the Divine composed
a worthy Song in Honour of *Jesus Christ*; and
with him we all should join in chearful consort.
Unto Him that Loved us and Washed us
from our Sins in his own Blood; and hath
made us Kings and Priests unto God and his
Father. To him be Glory and Dominion for
ever and ever. *Amen*.

And this is what the great Multitude of his
Saints in Heaven do: "Standing before the
Throne and before the Lamb, with white
Robes and Palms in their Hands, crying con-
tinually with a loud Voice, and saying,
Salvation to our God which sitteth upon the
Throne, and unto the Lamb. *Rev.* 7. 9." *Rev.* 7. 9."
Stephen the Martyr, when Dying, lifted up
his Eyes to Heaven, and saw Jesus in his Glory,
and he called upon God, saying "Lord Jesus
Receive my Spirit." *Acts* 7. 56. 59. If
Christ is not a proper Object of Worship, it
would be Idolatry to Worship Him, and so the

pious Martyr may be said, to have Dy'd in
 Damnable Sin; which, God forbid, we harbor
 the least suspicion of.

Religious Worship consists, not only in Prayer
 Adorations, Supplications, and Intercessions, but
 also, in Doxologies, Thanksgivings and Ascrip-
 tions of Salvation unto him that is Worthy,
 Acting our Faith and Hope, in putting our
 Trust and Confidence in Him, who is able and
 willing to save us.

Thus, the Church of England, and Ireland
 (as by Law Established) has her Doxologies
 her Ascriptions of Glory to the Father, and
 the Son, and to the Holy Ghost. In the Litur-
 gy, we have our Supplications to each Person
 the Godhead, the Father, the Son and the Holy
 Ghost, *To have Mercy upon us Miserable sinners*

We hope in the Mercy of God the Father
 in the Rich Merits of Christ's Death, and Re-
 on the Holy Ghost to Sanctify us. We pray
 to Christ as the King of Glory and our Liturgy
 is full of his Worship.

The Church of North-Britain, and all Dis-
 senting Protestants adhering to the Westminster
 Confession, Profess, " that the three Persons
 " the Godhead, Father, Son, and Holy Ghost
 " are the same in Substance, equal in Power and
 " Glory. " And,

Even the Church of Rome professes to believe
 the Doctrine of the ever-blessed Trinity accord-
 ing to the Apostle's Creed; and therefore We

to Him, and pray to Him. Their Superstition in Worshipping *His* Angels, *His* Saints, *His* blessed Mother, *His* Cross, on which he was crucified and the Picture of it; or their Worshipping Bread and Wine (the symbols of Christ's Body and Blood in the Sacrament) I say that their superstition in these, doth not supersede the true Worship of Christ himself: Those are forbidden by the Divine Law, which binds us for ever. "Thou shalt Worship the Lord thy God; and Him only shalt thou serve," *Math.* 3. 10. But the worship of Christ himself is oft enjoined, *Psal.* 2. 12. "Kiss the Son, lest he be angry with Him with a kiss of Adoration." *Psal.* 2. 11. "He is thy Lord and Worship thou Him." *Isai.* 45. 23. "Look unto me, all ye Ends of the Earth and be ye saved," *Math.* 28. "Come unto me: all ye that Labour and are heavy Laden, and I will give you rest." *John.* 5. 22. 23. "The Father judgeth no Man but hath committed all Judgment unto the Son: That all Men shou'd Honour the Son, even as they Honour the Father. He that Honoureth not the Son Honoureth not the Father, which has sent Him." *Pbil.* 2. 9, 10, 11. "Christ Jesus became obedient unto Death even the Death of the Cross. Wherefore God hath highly exalted Him and gave Him a Name, which is above every Name, that at the Name of Jesus every knee shou'd bow, of Things in Heaven, of Things

“ in Earth ; and that every Tongue shou’d con-
 “ fess that Jesus Christ is Lord, to the Glor
 “ of God the Father. ”

Seeing therefore, the Holy Apostles Worship-
 ped Christ ; all True Believers on Earth confide
 in him for Salvation (for he is able to save unto
 the uttermost all that seek to his Mercy) He
 their sure Refuge in Time of Trouble ; He
 knows all Things that we want ; He is our Ad-
 vocate with the Father, always prevailing and
 sufficient to supply our necessities : Seeing all the
 Redeemed in Heaven adore him, and this by
 the Law of God. And seeing Christ is the
 Head of his Church, the sure foundation on
 which it is Built ; and the only Saviour thereof
 who has bought us with his precious Blood
 Seeing these things are so, the great conclusion
 Natively follows : “ That Jesus Christ our Re-
 “ deemer is a proper Object of Religious Wor-
 “ ship. ” And if we shou’d neglect to give
 Worship to him accordingly, he might Justly
 challenge us : as it is in *Malaehy* Chapt. 1. 6.

“ A Son Honoureth his Father, and a Ser-
 “ vant his Master : If I then be a Father, where
 “ is mine Honour ? And if I be a Master and
 “ Lord, Where is my fear ?

A third Argument to prove, that Christ is
 proper Object of Worship, is taken from what
 the Holy Apostle saith of him, Col. 2. 9. “ For
 “ in Him Dwelleth all the fulness of the God-
 “ head Bodily. ”

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U're I form my Argument from these words
St. Paul's, it's fit I explain them a little.

By the *Godhead*, understand the Divine Nature
all the Essential Perfections of it.

As, by Manhood, we understand the human
ature the reasonable Soul and human Body
ally United; so the Divine Nature is God
Himself, who is a Being Existing in, and of
Himself from all Eternity without a beginning :
and Spirit of Infinite Perfections, The Creator of
all things, The Upholder and Governour of them
in whom we all *Live* and *Move* and have our
being.

By the *fulness of the Godhead* understand all his
Divine Perfections. His Eternity, his selfexi-
stence and absolute Independance, his Infinite
Wisdom and Knowledge, whereby he compre-
hends Himself and all Things, that have *been*,
or *shall be*, whether in Heaven or Earth.

Likewise, his Almighty and boundless Power
by which he made all Things out of nothing,
and to which nothing is Impossible, by this he
is bounds to the raging of the Seas, to the fu-
ry of Tempests, and to the malice of Hell.

His *Immensify* and *Omnipresence* whereby he
fills the Heavens and Earth, and no space is
insufficient to contain him.

His *all-sufficiency* out of which he supplies the
want of all creatures, and is the Fountain of
being and life, animal, spiritual and Eternal.

These and all Moral Perfections belong to
him

him, as unspotted Holiness, perfect Righteousness, Inviolable Truth, bowels of Mercy and Goodness.

Now all this fulness is in Christ, as our *Y* declares, and not for a short space, but for ever *It Dwells in Him*; and this Godhead is numerically One. There is not one Godhead of the Father, another of the Son, and another of the Holy Ghost, for that wou'd constitute three Gods, which is absurd.

By this Dwelling of the fulness of the Godhead in Christ *Bodily*, understand *Really* or *Personally*.

Christ the Son of God, that was in being from Eternity with him, John, 1. 1. Did at the appointed Time assume the Human Nature (a true Body and a reasonable Soul, now forever United) and in that Human Nature, the fulness of the Godhead (which I have hinted at) abides for ever since his Incarnation, and therefore he is fully God as well as Man.

By this Doctrine the Apostle did very fitly fortify the Christians at Colosse against false Teachers, that sought to seduce them from the true Faith. It was greatest encouragement for them to cleave Inseparably unto Christ and never to repent of having received him for their Redeemer, he having all the Divine perfection dwelling in Him and able to compleat their Bliss.

Of this St. Paul (to whom Christ Revealed Himself) was fully perswaded, and all Christ

Churches (which are Built on the foundation
by the Prophets and Apostles) are perswad-
also, "Jesus Christ himself being the chief
corner stone," *Eph. 2. 24.*

Now, if the Man Christ is Truly and Fully
taker of the Divine Nature (and in many
places of the Holy Scriptures his Godhead is as-
serted, as in John, 1. 1. 20. 28. Rom. 9. 5.
Tim. 3. 16. And other Places) if he is possess'd
of all the Essential attributes of it (which have
been Mentioned) I pray, what is wanting to
render Him a proper Object of Religious Wor-
ship? He is Almighty; all sufficient; He knows
all Things; he searcheth the Hearts and the
Reins; he is fully acquainted with our conditi-
on, and Able and Willing to hear our Prayers
and to relieve us in our greatest Distress: Yea
he is the Author of Eternal Salvation to all them
that obey Him. *Heb. 5.*

What he has already done and suffered for
us in order to make us Happy, renders him wor-
thy of our Highest Esteem and most grateful
acknowledgments: And the Just absolute Au-
thority, wherewith he is clothed, Requires our
most profoundest Reverence and sincerest veneration.
We conclude therefore that Christ is a proper
Object of Religious Worship. The fulness of
the Godhead in the Father, without all Dispute
renders the Father a Necessary Object of
Worship. And what solid Reason can be as-
sign'd, why Christ his Son (in whom the fulness
of

of same Godhead Dwelleth) shou'd not also
own'd as a proper Object of Religious Worship

If it be said, that then we shall have two different Objects of Religious Worship and consequently two Gods, and then our Worship would be divided, on which Account we cou'd not serve Both, with all our Heart, with all our Mind, with all our Soul and with all our strength, as the Law of God requires us to serve the True God.

I Answer, What is offered is True, in case the Godhead of the Father and of the Son was a Distinct or Different Godhead: *But it is not*; it is the very same Numerically One: And therefore the Father and the Son (though Distinct Persons) are not two Distinct Objects of Worship, they are One and the same God. It is not the *Personality* but the *Godhead*, that is to terminate our Worship: Tho' we Worship the Father, the Son, and the Holy Ghost, each of them expressly, yet so doing, we Worship only One and the same God.

If it be again Objected that Christ when on Earth Prayed only to God the Father, (as *Math. 26. John, 17.*) And not to the Son. And he taught his Disciples, when they Prayed to say, *Our Father, &c.* *I Answer,*

I. Christ is to be considered as having two Natures: One which he brought from Heaven with him, to wit (his Divine Nature) with which he Pray'd not: the other, is what was Born of

Virgin *Mary*, and was conceived in her womb, to wit, (his Human Nature) and this the Nature with which he Prayed in the Days of his Humiliation, when he offered up supplications with strong Crying and Tears unto him who is able to save, as the Apostle tells us, *Heb.* 5. 7. It was, unto God even the Father, he prayed, but not exclusive of the Godhead as in himself.

I. I Answer, When we pray and Say, *Our Father, which art in Heaven*; we are not to limitate our Worship only on the first Person of the Godhead. The word or Name Father belongs to each Person of the Godhead.

The Father of our Lord Jesus Christ, is our Father, by *Creation* and *Adoption*.

The Lord Jesus Christ himself is also our Father, called in *Isaiah* 9. 6. An everlasting Father, the Almighty God and the Prince of Peace. He is our Father by *Redemption*.

And the Holy Ghost is our Father by *Regeneration*. The new spiritual Birth, which we receive is from Him, *John*, 3. 5. 6. "Except a Man be Born of the Spirit, he cannot enter into the Kingdom of Heaven. What is Born of the Flesh is Flesh, and what is Born of the Spirit, is Spirit." The Holy Ghost Sanctifies and Preserves us. Thus we are to think of God and the three Persons Distinctly, yet not so as to exclude any of these Divine Persons from being concern'd in our *Creation, Redemp-*

tion and *Sanctification* as, also, concern'd in our Prayers; helping us to make them, in presenting, and in Answering of them: And therefore all these three are address'd to properly in our Religious Adorations.

To these three Arguments already offered, a vindication of the Religious Honour and Worship due to Christ our Redeemer from Angels and Men; I shall only add at present one more taken from the consideration of the Great work which he has to perform at the end of the World.

Then he is to come in the Clouds of Heaven with Power and Great glory, attended with the Holy Angels and ten Thousands of his Saints and to sit on the Throne of his Glory. *Mat. 24. 25. 1 Thess 4. 16. Jude, 14.*

Then he is to raise all the Dead to Life; as he raised up his own Body on the third Day *John, 2. 19:* So he will be the Resurrection and the Life to all others. "As the Father
"raiseth up the Dead and quickneth them
"Even so the Son quickneth whom he will
"*John, 5. 25.* Verily, verily, I say unto you
"the Hour is coming when the Dead shall hear
"the Voice of the Son of God: And they that
"hear shall live.—The Hour is coming when
"all that are in the Graves shall hear his Voice
"and shall come forth; they that have done
"Good, unto the Resurrection of Life; and
"they that have done Evil, unto the Resurrection of Damnation, *v. 28. 2.*

Then shall the Trumpet of his Arch-angel
 sound, 1 *Thess.* 4. 18. 1 *Cor.* 15. 52. "In a
 moment, in the twinkling of an Eye, shall
 the Trumpet Sound and the Dead shall be
 raised."

Then the Sea is to give up the Dead that are
 in it, and Death and Hell are to give up the
 Dead, that are in them; so that all Small and
 Great, and those that are alive, are to stand
 before him, and to be judged, every one accord-
 ing to their Works. *Rev.* 20. 12. 13. 14.

Then is to be fulfilled what St. Paul hath de-
 clared; "God hath appointed a day, in which
 he will judge the World in Righteousness by
 the Man, whom he hath Ordained, where-
 of he hath given assurance to all Men, in
 that he hath raised him from the Dead. *Acts.*
 17. 31. For we must all appear before the
 Judgment Seat of Christ, that every one
 may receive the Things he hath done in the
 Body, whether they be Good or Bad. 2 *Cor.*
 5. 10."

Then are the Righteous to be acquitted and
 fully justify'd before Angels and Men and re-
 moved up into Glory. *Matth.* 24. 34. And
 then are the Ungodly and Wicked to be cast in-
 to everlasting Fire. *v.* 41.

And then is the Devil himself, that deceived
 the World, to be cast into the lake of Fire
 and Brimstone together with the Beast and
 False Prophet, there to be tormented Day

" and Night for ever and ever." *Rev. 20. 10.*

Now if our Lord *Jesus Christ* is not True and Eternal God, and therefore not a proper Object of Worship; he wou'd be altogether incapable of this Great and Mighty Work.

How cou'd he raise all those that are Dead since the Creation of the World, these many Thousand years, and restore them to Life, every Body to its own Substance, and every Soul to its own Body?

How cou'd he gather them all together from Heaven and from Hell, and constrain all those Men and Devils (that are in Enmity against him) to stand before the Throne of his judgment?

How would he be sufficient to pass Righteous Judgment upon every one, if he were not Omniscient and did not perfectly know the very Secrets of the Hearts of all Men?

How shall he Remember all that every one has thought and done in his Day, what manner of Life he has led, and whether he has repented thoroughly and truly before Death?

If he be not Almighty, how shall he execute the Righteous Sentence that shall be past of Angels and Men, on the Righteous and the Wicked, and to finish the Scene of this World for all these things must take place.

Seeing therefore our Lord *Jesus Christ* (in these considerations constrain us to Believe) sufficient for all this (the Father has appointed

unto it, and he has undertaken it) it be-
 es us most firmly to Believe him a proper
 ect of Religious Worship; and to Worship
 Obey him accordingly: Whatever any Man
 ect of Men (blinded with prejudice and by
 Righteous judgment of God for their sins
 say, or will say to the contrary.

and now, my Brethren, I beseech you, pon-
 most maturely in your minds on the just con-
 ve strength of these Arguments: for the
 is of greatest Importance.

Christ be not a proper Object of Worship,
 all these Scripture-Testimonies (I have ad-
 ed in this Sermon for Proof of the contrary)
 be regarded as of no Authority.

Then our Liturgy must be laid aside; for
 taining Idolatrous Worship, tending to Cor-
 our minds in the service of God, and there
 exposing us to the Dreadful punishment
 atned against Idolaters. *Rev. 21. 8.*

But if Christ be a proper Object of Religious
 rship (which the Arguments adduced fully
 ve) then in Conclusion, let us Worship,
 honour, and Adore him on all Occasions,
 e do God the Father, without any scruple
 Doubt, and with fullest assurance of Heart,
 and Pleasure; because in so doing we O-
 the Command of God our Suprem Law.

Let us be most firmly perswaded, that Christ
 be True and Eternal God; the very same
 ect of Religious Worship. Were

Were he another and a different Object then God's declaration *Isai. 42. 8.* "I am the Lord, th: it is my Name, and my Glory I will not give to another." I say that this declaration wou'd not be consistent with the Command he has given both to Angels and Men, to Worship Christ: and this very consideration shew that *Socinians* and *Arians* (who Blasphemously deny Christ to be True and Eternal God, and yet offer to him Religious Worship) are manifestly Inconsistent with themselves: Their Doctrine and Practice, is *felo de se*.

In the mean Time we may be convinced that denying to Christ, Religious Honour and Worship, is a Sin most Heinous; no less than high Treason against the King of Heaven. An attempt to Dethrone him from his Glory whom God the Father hath exalted. And thereby Sinners expose themselves to that dreadful Sentence of the great Apostle. *1 Cor. 16. 22.* "If any Man love not the Lord Jesus Christ, let him be *Anathema Maranatha*, that is, *curst till the Lord comes.*"

May the Lord, in his Rich Mercy, enlighten the Minds of all Men to behold his Glory with Sincere Adorations while they are in the way. For the Day is fast approaching, when he will come from Heaven, and every Eye shall see him; he will come with his Mighty Angels in flaming Fire, to take Vengeance on them that know not God, and that Obey not the Gospel.

Spel of *Jesus Christ*; who shall then be Pu-
 ned with Everlasting Destruction; Then shall
 Enemies be confounded at the sight of his
 ry; but he shall then be Glorify'd by all his
 nts and admired in all them that Believe.
Heb 1. 7. 8. 9. 10.

*All Honour and Glory, all Power and Dominion
 therefore ascribed to him both Now and for
 er, Amen.*

A POSTSCRIPT.

THE design of the preceding Discourse is, to promote
 the due Honour and Worship of CHRIST our
 remer, the Son of the living God; to justify our Es-
 shed Liturgy, in which there be many Prayers and
 ologies directed expressly to Him; to encourage
 ffants in the Religious use thereof; and to stop the
 uths, if possible, of *gainsayers*.

OF the four Arguments used in the SERMON. the
 former conclude JESUS CHRIST to be true and Eter-
 God; because he is, by Divine command, Worshipped
 by the Angels and Saints of Heaven: And the o-
 two Arguments conclude him a most proper Object
 orship, because he is true and Eternal God.—These
 mutually infer and prove each other,

OWN, that the practice of the *Ramish* Church, in pray-
 to Angels, and Saints departed, to interceed for them
 God, I say, if this practice be lawful, then our con-
 on (that CHRIST is truly God because he is a pro-
 Object of Worship) will not hold; but it is easy to
 e from the Holy Scripture, that Worshipping of
 els, &c. is not lawful; being there forbid. Col. 2.
 Rev. 19. 10. 22. 9. *Which see.*

The

Men, even his own Sermon afore-written, to the Testimony of the Holy Scriptures; by them let all things be proved, *1 Thes. 5. 21. These are the more sure word of Prophecy* recommended by our Saviour, *John 5. 39.* and by his Apostles, *2 Pet. 1. 19. 20, 21.* whereunto all are to be referred, and by which all Doctrines and Actions are to be Examined.

“ To the Law therefore and to the Prophets—to Christ and to his Apostles—If they speak not—If they live not according to these; it is because there is no Light and Truth in them. *1 Jai. 8. 20.*”

THE Trial of Doctrines and Actions by the Word of God, cannot be judiciously made without knowledge of the Scriptures: which is attainable by serious and frequent reading and meditating on them, according to the laudable Example of the pious Psalmist, *1. 3.* “ whose delight was in the Law of the Lord, and his meditation was there Day and Night.” Such knowledge is highly convenient to us in our Travels thro’ this dangerous World, that we may escape the snares of Satan and his Instruments; resist their Temptations, and finish our course with joy.

MAY I therefore perswade every Reader, most humbly to esteem and peruse the holy Scriptures.—They are the Oracles of the living God, given to the Children of Men for their sure direction in all things necessary, to be believed and done by them in this Life, in order to their Eternal Salvation.

AFTER Man, by Sin, had render’d himself obnoxious to the Wrath of an incensed Deity, and was Incapable of recovering, by the utmost penetration of his Natural Reason, by what means to Escape condign Punishment and Receive the Divine Favour; God in his Great Mercy, was pleased to Reveal it: Which gracious Revelation we have in these Scriptures of Truth.

As ye therefore regard the Happiness of your Souls, spare Time from your unprofitable Recreations, from your Secular affairs, and employ some of it in Searching them, as our Saviour Exhorts us, *John 8.* For they will shew you the way to Eternal Life.

